# TVVO GODLY AND NOTABLE SERMONS PREACHED BY THE excellent and famous Clarke, master John Caluyne, in the yere. 1555. The one concernynge Pacience in aduersitie: The other touchyng the most comfortable assuraunce of oure saluation in Chryste. Iesu.

Translated out of Frenche into Englyshe.

# To the Christen Reader.

Monge the manifolde, sounde, and moste holsome lessons, whiche are taughte vs in the heauenly schole of our Sauiour Iesus Christ, there be none that the holy gost in more ernest wise requyreth vs to learne, or that more maketh for oure comforte here and in the worlde to come, then to haue quietnesse of mynde in aduersytie, and to be assured of eternal saluation in Christ Iesu. For *(though all trouble for the present tyme be greuous) yet lyke as when we pacyently run the race that is set before vs, endurynge suche correction and chastisement as our heauenly father leyeth vpon vs, he then causeth Heb. 12.

the same to turne so much to our profyte, and to bringe vs so quiete fruite of ryghtuousenes, that we thereby obteyne more of hys holynesse, and become vesselles more apt to serue the glory of his name, and to edifye his churche: Euen so, of all consolations and comfortes, this is most incompa
Ephe. 1. rable, that throughe the mooste
2. Tim. 1 graciouse purpose of the eternall
Mat. 25 God, oure euerlastynge saluation is so certayne and sure, that it was determyned and decreed by hym in Chryst Jesu his eternall sonne, before the foundation of the worlde was leyed.

Touchynge these two poyntes: namely, the quiet or pacient sufferynge of trouble in Christes cause. And the assuraunce of our eternall saluation in hym, thou

hast

hast here (gentle reader) two notable, godly and comfortable sermons, made by goddes faythful seruaunt, maister John Caluine euen at such tyme as here in Englande, the sworde of tyrannye was full of bloudde, and the fyre burnynge hotte. By the whiche worthy sermons, we all be called vpon: partly to chose rather to suffre aduersitie with the people of God, then to enioy the plesures of synne for a season: And partely in nothynge to reioyse so muche, as in that our names are wrytten in heauen. As we be taughte by oure sayde souerayne lorde and master Chryst Jesus, blessed for euer. Amen.

Heb. 11.

Luc. 10.

# Sondaye the. v. of May. 1555. in the forenone.

¶ Be not therfore ashamed to testify our Lord, neither be ashamed of me which am bounde for his sake: but be partaker of the afflyctions of the gospell, through the power of god, who saued vs, and cauled vs with an holye caulyng, not accordyng to oure dedes, but accordynge to his owne purpose and grace, whiche grace was geuen to vs, throgh Christ Jesus before the world was: but is nowe declared. &c.

2. Tim. 1

Lthoughe that almyghty God hath in his sonne sufficientlye *manyfested his glorye and maiestye throughe his spirite and gospel, wherethroughe he is of all the worlde to be honored and worshypped, yet is mannes vnkindenesse suche, that he nedeth continuall exhortation, to be nothing ashamed

Jo. 17.
1. Co. 2.
Ephe. 3.

shamed of that gospel. And why? for though god by his word calleth all creatures to hym selfe, yet *the more parte rebel, dispise and dispyte the doctrine wherby he wold be knowen and worshipped: Seynge then, men are soo proude, peruerse and frowarde, *as to eleuate theym selues agaynst theyr creatour, let vs not withstanding take sure holde of this place of scrypture here declared, that is, *that we be not ashamed of the gospel. And why? because it is the testimony of our god, whiche we as nyghe as in vs lyeth, *shoulde publyshe and declare, that al may be referred to this ende, that he be knowen and glorified as he is worthye. For when the gospel is not preched, it lyeth as it were buryed.

Mat.13. Mar.4. Luke.8. Ps.74. Luc.9. 1.Cor.9.

Act. 10. wherefore he apoynteth *wytnes bearers, to testifye the same vnto vs. And therfore let vs render vnto hym this honoure, although the whole world went
Phil.3. astraye, *that we abyde faste by
2.Ti.2. this holsome doctryne: for S. Paule setteth here forthe hys owne parson, not for that he careth for our approbation, but to
Mat.10 declare, that *when we seperate
1.Tes.4 oure selues from goddes seruantes, it is a sufficient testymonie, that the maister is also forsaken and geuen ouer. Some paraduenture wyl thincke, that in forsakyng the mynister of the word of god beynge tormented, disquieted and in distresse, he hath forsaken but a mortall man: * but
Heb.10. god is therwith also displeased,
2Tim.4 in as muche as the man whiche

so

so is troubled, bereth the marke
of the gospell, for goddes cause
therethroughe is declared, as it
were betrayed. Saynct Paule
therfore consydering this: sayth
notably to Tymothee, *be not a- 2. Ti. 1.
shamed of me. And to say the tru-
the, as I haue alredy declared,
one myghte laughe Tymothe to
scorne, and sende hym backe to
his mayster, as the wycked can
full well spye their aduauntage
at suche tymes, when god hum-
bleth hys seruauntes, and suffe-
reth them to be vniustly tormen-
ted, *for then they assaulte and 2 Pa. 36
hardely laie at them which haue Psal. 35.
maynteined their doctrine. Here 78. 79.
by mayst thou see that Tymothe
myghte be in doubte what to do,
and therfore saith Sainct Paul
vnto him, althoughe I be made

1.Co.4. as it were *an outcast in the face
of the worlde, so as some laugh
me to skorne, others deteste and
hate me, yet be not thou therfore
euer awhit the soner moued. For
Ep.3.4. I am (sayth he) *the prysoner of
Col.4. Iesus Christe, As who wolde
saye, thoughe the whole worlde
wolde laye to my charge all the
vyllany that coulde be deuysed,
yet do they it not for myne offen=
ces, for my cause is auouched in
goddes presence, and trulye the
cause is his, for I suffer not for
myne offences, his truethe is al=
wayes on my syde, when I suf=
fer persecution, for that *I haue
Phil.1. maynteyned and doo maynteyne
the worde of God. Care not for
the iudgement of the world, for
men are led *with frowarde af=
Gene.6. fections. Let it suffyce the then,
Psa.94.

that

that I be as it were an hostage
for the sonne of god, who hono=
reth myne imprysonment, in such
wyse, that thoughe the worlde
thyncke it vyle and detestable,
*yet before god and his aungels Psl.116.
it is not a lyttel estemed and ho= 1.Pet.1.
nored. Nowe then, let vs lerne
hereby in noo wyse to defrawde
Jesus Chryste of the testimonye
*which we ought of beare of him Ephe.6.
hauyng our mouthe shutte, when
it shall be nedeful to *maynteine Phil. 1.
his honour and thactoritie of his
gospel: but contrary wyse when
we see our bretherne to be afflic=
ted for the name of god, *we be Heb. 13.
founde redy to be cowpled wyth
them, and that we stande in de=
fence asmuch as in vs is, for the
same cause, *tremblynge or fea= Phil. 1.
rynge nothynge at all, for al the
stormes

stormes whiche myghte happen,
thoughe the deuyll haue the bry-
dell at wyll, and thoughe thyn-
ges were neuer so far oute of or-
1.Co.15. der. * Let vs always abyde sted
Colo.1. fastly in our determynation, whē
we must beare wytnes of the son
Rom. 1. of god, seynge *he wyll be serued
Phil. 2. of vs in a matter of suche weight
and worthinesse. But yet, let vs
haue a speciall eye, whether they
suffer for theyr fautes, or for the
testimonie of goddes truethe, ha-
1.Co.16. uynge a specyall regarde *that
we set not lyghte of any personne
whom we shall perceaue for such
Job. 7. a cause to be oppressed. For *we
Phil. 1. maye not rashely iudge in suche a
case, least thiniurie therof touche
god hym selfe: we must therfore
make dylygente inquisition, to
know the cause why men do suf-
fer.

ser. If wee perceyue they haue walked in an vpright conscience, and neuertheles blamed, reuiled and tormented, and that for seruynge of God, let that suffice the to blotte out all the obprobries of the worlde: for that is the reason wherfore sayncte Paule addeth: *be thou partaker of the afflyctions of the gospell: for *naturallye, it is geuen to euery one of vs to spare gladly hym selfe: And thoughe we confesse, & that without dissymulation, * that it is a syngular grace whiche God geueth when he wyl be serued of men for the mayntenaunce of his cause, yet is there noone whiche wolde not gladdely exempt hym selfe from persecution. Wee can well prayse *suche, as valiently offer them selues to the conflicte,

2. Tim. 1

Ephe. 5.

Phil. 1.

as

(as the martirs of Jesus Christ)
Heb. 11. *are worthy to be estemed & ho-
noured) yet in the meane whyle,
Ephe. 5. *there is none whiche wolde not
gladly be farre of from the stry-
pes. And whye? because we re-
Heb. 12. specte not this admonytion of s.
2. Ti. 3. Paule, that is, that the gospell
bryngeth afflyctions. Jhesus
Chryste hauynge once suffered in
Act. 14. his owne person, *wyl nowe al-
so haue his doctryne coupled and
ioyned to many miseries: He can
when it shall please hym, cause
the gospell to be receaued wyth-
oute contradiction, but what?
Act. 1. *the holy scrypture must be fulfil
Luc. 1. led, whiche shall be declared a-
mongest the middest of hys enne-
mies. Men also must come vnto
Eccle. 2. hym *vpon this condition, to suf-
fer many conflyctes, for as much
as

as the wicked when god cauleth
them, auaunce them selues and
rebell agaynste god, *it is then Mar.10
vnpossible for vs to enioy the gos 2.Tim.3
pel without persecution. Not for
that the cooles are kyndeled and
the faggottes alwayes set on fi=
er, but whether it be after one
sorte or other, it muste come to
passe, that *we be exercised, we Heb.12.
must nedes (I say) fyght vnder
oure Lorde Iesus Chryst. Now
then, he whiche wolde gette him
selfe a farre of from the crosse of
oure Lorde Iesus Chryste, *re= 2.Ti.2.
nounceth he not his owne salua=
tion? where is the hope of lyfe,
but in this sacrifyce of the sonne
of god? for thus standeth the case
that he wyll be like vnto vs, and
we must be transformed into his
symilitude. Seynge then that it

so is, let vs lerne to walke after
that maner, seynge we are ther-
vnto cauled, as heretofore wee
haue seene, that suche is the plea
sure and wyll of God: we muste
then without farther disputynge
or contradyction, *bowe downe
Mat. 11. oure shoulders, and humble oure
selues thervnto. Nowe lette vs
farther see, what Sayncte Paul
here saythe: for he leadeth vs by
degrees to the matter, in that he
2. Tim. 1 *wolde not haue vs to be asha-
med of our bretherne, when they
be euyll spoken of, and rebuked
of the worlde, but that we shulde
be euer vnyted vnto theym: but
howe maye that be? fyrste he de-
clareth, that the gospell can not
be without persecution, as tofore
Mat. 10 is sayd: it pleaseth god* that men
be so deuyded: not but that God
cauleth

cauleth al men outwardly to the Luc. 14.
vnitie of faythe, and the doctrine
of *the gospell is the message of 2. Cor. 5.
reconsiliation. But yet note that
the faythfull *are drawen by the Rom. 8.
hower of hys holye spirite, *the Rom. 11.
vnfaythfull abyde in theyr hard-
nesse of harte, as hereafter it shal
be more at length intreated of.
For as the fyer is kynled, when
thūder being ingēdred in the aire
bryngeth forthe a greate hurly-
burly, so is it when the gospel is
preached. Nowe then if persecu-
tion followe the gospell, and Je-
sus Christ wolde that to be *fy- Colo. 1.
nished in his members which he
suffered in his own person, ther-
by to be (as it were) dayly cruci-
fyed, * can it be lawfull for vs to Mat. 10.
withdrawe our selues from that 16.
state? Seinge then that in the

goſpell conſiſteth all hope of ſal-
Colo.1. uatiõ, and that * theron we ſhuld
ſtay our ſelues, let vs note what
Saynct Paul ſayth, who wyl-
leth vs to *ſtretche forthe oure
Rom.12 hande towardes oure bretherne,
Heb.6. when we ſee them oppreſſed, tro-
den vnder fete, ſpit at, and deſpi-
Heb.10. ted, & *that we ſhuld rather deſire
to be their companyons in ſuffe-
ringe all obprobries and vylla-
Heb.11. nies of the worlde, *then beynge
honoured, had in reputation and
credyte, to be alienated from the
which ſuffer for the cauſe which
is common to eyther of vs. This
haue we then to lerne out of this
place of ſcrypture, nowe becauſe
on our behalfe we be weake, and
thyncke we ſhould be ſwalowed
vp, as it were throughe perſecu-
tions, as ſone as we ar aſſaulted
by

by the rage of the enemies, *whiche we se to haue the swynge and power in the worlde. S. Paule addeth, that *we shall not be destitute of the aide succour & helpe of oure God, for when he sendeth vs to the conflycte, it is not to try our force and strength, but he armeth vs immediatelye, & geueth vs an inuincible power to wythstande, and therefore addeth S. Paule: According to the power of God, to take awaye all excuses of dyscouragement. Euerye man (as I haue sayd) wold haue a colour and cloke to withdrawe hym selfe from persecutions, and saye. Oh, I wolde to god I had the grace to suffer for his names sake, I acknowledge it to be the greatteste benefyte that myghte happen to me, euery one (I saye)

Ps. 74.

Heb. 13.

wyll confeſſe this, but they wyll
adde, we are weake, we ſhal ſone
be ouerthrowen, the tormentes
wyll aſtonyſhe vs, ye ſe the cru=
eltie and rage of thenemyes.
Thus wyll euery one, after he
hath confeſſed what an excellent
thyng it is to ſuffer for the name
of god, be neuertheleſſe quit. But
S. Paule plucketh from vs all
ſuche excuſes, *ſayinge that god
1. Cor. 10 ſhall be ready to ſtrengthen vs,
for we may not reſpecte what is
in our ſelues: For true it is that
beſydes the inuations of our en=
nemyes, there nedeth but oure
owne ſhadowes to fraye vs: our
owne conceyte were ſufficient to
put vs to flyghte. But after we
haue acknowleged oure weake=
neſſe, let vs come to the remedy:
and when we beholde our owne
infir=

infyrmities, and what a difficul
tie we haue to withstande our en
nemyes, * let it be an occasion to Psal. 50
induce vs to call vpon god with
all humblenesse for ayde: and ac=
knowledge *no maner of habili= 2. Cor. 3.
tie in our selues, let vs humblye
caule vpon hym to stretche forth
his hande, to thende he fayle vs
not when we be brought to ther=
tremytee. And so (beynge at rest)
to acknowledge, *that wee are 2. Co. 11.
more then feable, to thende that
oure god prepare vs to theramy=
nation and trial. For that is the
true consideration of our weake=
nesse: yt is (saye I) that we ac=
knowlegynge oure infyrmities,
*shoulde desyre god to helpe our Mar. 9.
weakenesse, accordynge to that
he knoweth to be meete for vs:
for therevnto muste we haue re=

pecte. If this doctrine were imprynted in oure hartes without farther reasonynge, wee shoulde be farre awaye better dysposed to suffer then we are. But alas: there are verye fewe whiche remembre this lesson: naye, it seemeth that we wolde rather stop oure eares, and shutte oure eyes whén we are spoken vnto therof, *we make wyse that we are desyrous, that god should strenthen vs: but in effecte we can not induce oure selues to beholde this power, wherof S. Paule speaketh, presumynge that the matter toucheth vs not. *But yet dothe our lord testifie vnto vs, that his power shal be alwayes in vs and that we shal therof be possessed. And therefore let not our in-
2.Co.12
...tie be occatiõ to withdraw

vs from the crosse and persecuti-
ons, seyng that god *hath taken 1. Pet. 5.
the care of vs, to supplye that
whiche wanteth in vs, who al-
so promyseth to do it. Nowe S.
Paule taketh not heere the po-
wer of god, to trifle withall, but
*he testifyeth to al faythful peo- Phil. 1.
ple, that it shall be redye and at
hande when we desyre the same,
so ferforth as we desyre to be ar-
med & warded therwith to fight
when the sonne of god calleth vs 2. Cor. 9
to the conflycte, farthermore in
asmuche as men haue nede to be
spurred forthe on all sydes. S.
Paule addeth here oone note to
make vs ashamed, if we be not
feruently minded to glorifie Je-
sus Chryste, yea to suffer perse-
cution when it shall be soo his
pleasure to calle vs therunto, he

Tit.2.3. sayth, that *god hath saued vs,
and hath cauled vs with an holy
vocation, then if God throughe
his infynyte goodnesse hathe soo
Psa.59. *preuēted vs, is our ingratitude
to be excused, if we on the other
syde answere him not accordingly? beholde the goodnesse of our
Psa. 86 God, * whiche hath drawen vs
Osee. 13 out of the goulfe of hell, wherin
Tit.2. we were loste and dampned, *he
hath broughte vs the saluation,
and hathe further cauled vs to
make vs partakers therof. whē
then god sheweth hym selfe thus
lyberall, yf we on oure behalfe
turne oure backes and wyll not
vouchesafe to receaue the salua-
Rom.2. tion which he offereth, were not
that a poynte of malyce to farre
out of square? Let vs then take
hede, howe sayncte Paule goeth
about

aboute to accuse here, all such as
haue not byn constante and cora-
gyouse to suffer all thassaultes,
whiche for the gospelles cause
were layde on mennes shulders.
So dothe he without doubte go
aboute to *confyrme the hope of Rom. 1.
the faythfull, by openynge that Act. 14.
whiche god hath alredy done for
them: for when god hath shewed
vs any euident token of his kind
nesse, he dothe it to the ende *we 2 Cor. 1.
should hope for the lyke an other
tyme at his hande, vntyll he
haue finished that which he hath
begun. If then god hath *saued 2. Tim. 1
vs, and hath also cauled vs with
an holye vocation, thyncke you
that he wyll leaue vs in the mid
dle of the waye? when he hathe
*opened vnto vs the saluation, Act. 14.
that he hath geuen vs legges to

walke with, that he hath geuen
vs his goſpell, by the whych he
leadeth vs vnto his kyngdome,
that he openeth the gate vnto
vs: when he hath thus wrought
with vs, ſhal we thynke, that he
wyll then leaue vs there, and ſo
mocke vs, and cauſe his grace to
be vnprofitable, fruſtrate & loſt:
1. Cor. 1. No, no, *let vs hope, that he wil
Phil. 1. bryngе his worke to perfection.
Heb. 4. Therfore let vs go on *boldely:
10. for ſeyng god hath diſplayed one
parcell of his power and myght
towardes vs, let vs not doubt,
but he wyll contynue alwayes
1. Co. 15. *to geue vs the perfecte victory
ouer ſathan and al our enemies
ſo farre as we tary and abide vn
tyll that Jeſus Chryſt *who is
Col. 1. oure headde and captayne, ſhewe
Heb. 12. hym ſelfe, that *all power and
ſtrength

strength is geuen him of god his father, to comunicate of the same vnto vs. We see nowe then, the meanynge of Sayncte Paule. Wherefore after we haue conceued what is the power of God, wherof we haue a lyttle before made mention, let vs immedyately adde this declaration whiche hath ben made. Trewe it is god hath in effecte and by experyence testyfyed vnto vs, *that he wyll neuer fayle vs at our nede, and why? for he hath alredy saued vs. Let vs then so depend of hym (seynge we are in the way) that he wyll surely bryng vs to saluation. *He hath cauled vs with an holye vocation, that is to saye, *he hath chosen vs vnto hym selfe, he hath seuered vs frō the world, wherby he declareth that

Mat. 28
Phil. 2.
1. Cor. 10
Heb. 13.
2. Tim. 1
Joh 15.

1.Cor.11 *that he wolde not haue vs caste
awaye with the vnyuersall de=
struction of the worlde. For as
muche then as oure lorde hathe
thus withdrawen vs frome the
Isa.40 wycked worlde, *wyl he not still
62 hold vs vnder his mighty arme
and conducte vs vntill the ende.
This then is a sufficient confir=
mation of the power of god: whi=
che we shall styll fynde redye at
Hebr.3. hande to helpe vs, *so farforthe
as therein we put our confidence
and truste, callynge to remem=
braunce how we haue alredy felt
the same: But to make our pro=
fyte of this doctryne effectually:
fyrste we muste vnderstand, that
when god reueled his trueth vn=
to vs, *it was an euydent testy=
Act.15. monye, that we *alredye apper=
Tit.3. teyned to his heauenlye inhery=
taunce

taunce, that he wold avouche for his owne, and to be of his flocke. Nowe then, when we shall be hereof well perswaded, & in ourselues well resolued, then nede we not doubte to walke on continually and go forward. For *we shal be vnder his protection and defence: for seynge he is of suche strength to surmounte al our ennemyes, *oure saluation can not but be in safe keepyng. Lette vs not then feare when we fele our infyrmitie, but *let vs stay ourselues vpon god, who wyll prouyde for vs, seynge he hath *promised to assyste vs. This hadde nede to be well borne away. Let vs therfore applye oure studye, and see, that we take good hede to remember that whiche is here sayde, for he wyll not fayle vs.

Psa. 91.
Joh. 10.
Psal. 37.
Josu. 1.
Heb. 13.

Thus

Thus after many perswasions made for the strengthenynge of vs agaynste suche temptations, when we shal be at a full poynte
Phil.1. that *god wyl finyshe our salua-
2 Tim.3. tion as he hath begunne, *assyl-tynge vs in the myddle of perse-cutions, in suche wyse that wee shall with constancie surmounte them, and tryumphe ouer our en-
1.Cor.4 nemyes, althoughe * it seemeth
2 Cor.4 to the worlde that we are troden vnder feete, yea and vtterly swo-lowed vp, then must we come to this declaration which Saynct Paule addeth, towchynge oure saluation and holy vocatiõ wher of we haue spoken. He saith that
Tit.3. *it is not for our desertes, but ac cordynge to the purpose of God and his grace. Hereby wyll he better admonyshe vs, by decla-

rynge,

tynge, that oure ingratitude is
so much the more to be condemp=
ned*in that that god hath opened Heb. 6.
the inestimable treasors of his
goodnes toward vs, for he hath
had* no respecte to our worckes Rom. 3.
or dignite, when he called vs to Ephe. 2.
saluacion, it proceaded of his fre
grace. That was the cause why
he drewe vs to hym selfe. And
therefore the lesse shalbe oure ex=
cuse when we shall falsefye oure
faithe, seynge that not onlye we
*haue byn purchased throughe Heb. 9.
the bloude of oure Lorde Jesus
Christ his only begotten son, but
that he also cared for our salua=
cion before the creation of the Ephe. 1.
worlde. Let vs marke wel then
howe S. Paul dothe here con=
dempne our ingratitude, * if we Hebr. 3.
be found vnfaithful to our god, &

stand

stande not stoute to beare wyt=
nesse vnto his gospell, when he
Tit. 3. therunto cauleth vs. For * wee
be not saued accordynge to oure
dedes (sayth he) but according to
his owne purpose and grace. S.
Paule addeth, that that was ge
Ephe. 1. uen vs * before the worlde was,
before the worlde had his course
and begynnynge, but nowe hath
it byn manyfested (saythe he) at
the commyng of oure lord Jesus
Christ. For when that great * sa=
Tit. 2. uyoure appered, the grace which
before was hid (yea not to be cō=
prehended by mans iudgement)
was manifested and opened. And
Heb. 2. why? because * the sonne of god,
settynge death at naught (saythe
he) hath also brought an immor=
tal life. And we nede not to make
long cyrcuytes to sinde the same,
for

*for the gospell leadeth and con- Ephe.3.
ducteth vs therunto. When ther
fore god sendeth vs that message
of saluation, we must receaue the
inheritaunce promysed, *we nede Rom.10.
not trotte far of for it, for god se-
keth vs out, by whose grace we
open our hartes andgeue passage
to this testimony of the gospell &
immortalite of the heuenly king
dome to dwell in vs, althoughe
we be *poore and fraile vesselles Psa.103.
yea thoughe there be but corrup- Job.17.
tion and rottenesse in vs, yet ap
prehende we out of hand this im-
mortalitie, and haue a *suffyci- Rom.8.
ente testimonye acceptynge the
grace whiche in the gospell is of-
fered vnto vs. Herein is compre-
hended the whole processe wher-
of saynct Paule speaketh. Now
to vnderstand better that whiche

is here conteined, let vs note this
worde Purpose to betoken the e-
Ephe.1. uerlastynge *Decree of god, not
as thoughe the matters were to
be caryed hyther and thyther: for
when we speake of the councel of
Rom.9. god, *we maye not alwayes dis-
pute, who hath soo induced hym
we may not imagyne reasons, as
to saye, for this cause hath god so
determyned, or wherfore wolde
he so do, but contrarye wyse god
Rom.12. wold haue vs *kepte vnder this
1.Pet.1. modestie to thincke that his one-
ly wyll shoulde suffyce vs for rea
son, when he sayth, god hath soo
ordeyned. Althoughe the thynge
seme strange vnto vs, or that we
coulde perceyue therin no appa-
rante reason, yet muste we con-
Ro. 9. clude, that his only wyl *is iust,
Isa.92. and not to be reproued. That (say

I) shulde be *al oure wysedome, Deu.4.
to ratifie al that for good, which
god ordereth and disposeth, with
out sayenge whye or wherefore.
Nowe for as muche as men haue
always suche tyklynge spirites,
and geue them selues ouer much
lybertie to theyr curiosities: S.
Paule to abate suche boldenesse,
bryngeth vs backe *to the pur- 2. Tim.1
pose of god, into the whiche wee
maye not enter so depelye, as to
knowe who hath moued him, but
also to note it as a weyghty mat-
ter, and that *his wyll is iuste. Psa.92
Hereby then are we admonyshed
that oure saluation *dependethe Ephe.2
not for the respecte of oure mery-
tes, that god inquyred not what
we were, nor whereof we were
worthy, when he chose vs to him
self. But he had his purpose, that

is to saye, he sought not without hym selfe the cause of oure saluation, for soo this worde purpose signifieth Decree. Sainct Paules mynde herein is euydent. but because that men accordynge to theyr arrogansie, can not temper them selues except they imagine alwayes some dygnytie or worthynes to be proper to theym selues, and that theye well deserue that god shoulde seke after them. S. Paule specyally the better to
Rom. 3. *erclude all that men can attrybute vnto them selues, sayth, purpose and grace: which importeth as much as though he had sayde, purpose freely. It serueth then to abate al our workes, to the ende we be no more soo folyshe and obstynate as to thyncke, that God hath chosen vs, for anye thynge

that

that was in vs. No no, for wee
knowe *that god went not out of Ephe.1.
hym selfe when he chose vs to sal
uation, for he sawe *there was Rom.5.
but dampnation in vs, he then
contented hym self with his pure
grace & infinite mercy. Who *be- Psa.102.
holdynge oure myseries, wolde
*succour and helpe vs, although Psal.124
we were not worthy therof. And
for more ample confyrmatiõ her-
of. Sayncte Paule saythe that
this grace was geuen vs*before Ephe.1.
all tymes. And herby se we, how
men are *deprived of their senses Eccle.16.
when they wyl bost them selues,
and stand in theyr owne conceyt,
that they bee the cause of theyr
owne saluation, & that they haue
anticipated or preuented goddes
goodnesse: Nowe then, doth not
oure saluation depend of the eter-

Ephe.1. nal election? God chose vs before we were, what could we then do, were we then apt vesselles? were we then well disposed to come to God? we se then that oure saluation beginneth not from the time we had knowledge and discretion, sithens we were well disposed or mynded, oure saluation (I saye) beginneth not thens, but it is grounded vppon the eternall election of god whiche was before the world was made. What coulde we then do? Had we the meanes to promote our selues? coulde we moue god to caule vs to hym selfe? and to separate vs from the world? is there not thē in vs a greate blyndnesse, *as to thyncke in our selues some worthynesse, to exalte oure merytes to the obscuryng and darkening

Rom.10. Phil.3.

of

of goddes grace, and that we can prepare our selues to haue accesse vnto him throughe our merites: wel then for what purpose hath sayncte Paule set here the election of god, sayeng, that the grace of god hath byn geuen vs before al tymes: but that therthrough we are suffycientely admonysed, that they whiche thyncke to abolyshe the doctryne of the election of god, do adnichylate (as much as in them is) the saluatiõ of the worlde, and blot out by suche deuelishe suppostes and pillars, the vertue of the bloudde of our lord Jesus Christe: to put all to confusion, *to ouerthrow the gospel, yea, and vtterly to quenche and bryngе out of memory the goodnesse of god, the deuyll hath noo meter proppes then such as fight against

Gala. 1.

agaynste predestination, whiche
Act. 13. *can not suffer in theyr deuelishe
1. Tess. 2. rage, that the same be spoken of,
and that this message be publy=
shed as it ought. If we detest the
papystes beynge most erecrable,
because they haue prophamed al
the holy scrypture, because they
haue peruerted and corrupted
the trueth of the gospell and ser=
uyce of god, by infectynge al the
worlde with superstition and ido
latrye, thothers are muche more
detestable whiche go about to set
at naught the spryte of grace and
He. 10. 29 election of god, and wold by cro=
1. Tes. 2. ked & peruerse wayes *indeuour
to stoppe the mouthes of such as
wold clerely and openly publishe
this doctrine, as the worthynes
thereof requyreth. For wherin
consystethe the saluation of the
fayth=

faithfull, *but in the free electy- Rom.11.
on of god: should we not preache
and declare, that god hathe cho-
sen hys, throughe his free mercy
withoute respecte of any thynge
that is: shall we not suffer thys
mystery (hyghe though it be, in-
comprehensible thoughe it be) to
be declared, *when as god wold 2.Tim.1
haue it to be reueled: Truely it
is an euydence, that we conspyre
with sathan, to declare that Je-
sus Christ hath suffered in vaine
and that the passion which he suf
fered profytethe the worlde no-
thinge, and that all wente to the
deuyll and to destruction. This
then is the fyrste poynte whiche
wee haue herein to obserue and
marke, that when we adnychy-
late the election of god, the gos-
pel can not be preached: for with-

oute it, it is a bastarde gospell
and a prophane: it is a doctryne
of machomyte, there can be noo
more churche nor chrystyanitie,
Luke.12 what shall then be sayde: *when
we shal belie the holy ghost whi-
che here speketh: when we go a-
boute to refuse this doctryne.
And therfore on our behalfe lette
Phil.1. vs determyne *constantly to de-
fende it, for it is the grounde of
our saluatiõ. How can we buylde
and maynteyne the buyldynge,
when the foundation shalbe ouer-
throwen: Sayncte Paule cau-
leth vs hereunto when he wil go
about to shew vi what power we
haue to fyghte, howe we shall as-
pyre to this inherytaunce which
1.Pet.1. hath ben so *derely bought for vs
howe we enter into the glorye of
Luc.14. god, *howe we shall fynishe this
buylding

buyldynge. He sayth, my frendes you muste be founded vppon this grace whiche is not of to daye or yesterdaye, but before the creation of the world. True it is, that at this presente god cauleth vs, but *the electiō goth before: yea god elected vs beyng not moued thervnto throughe our desertes, afore we coulde haue layd before hym any thyng at al, for we owe him al, he hath drawen vs *from the goulfe of destruction wherein we were drowned lyke poore desperate creatures. It is then good reason *that we submit our selues wholy vnto hym, accountyng our selfe *al together bound to his goodnesse, wherewith we shoulde be wholy rauysched. In this wise speketh sainct Paule. And so let vs hold fast this foun-

Rom. 8.

Zach. 5.

1 Pet. 9.

Rom. 3.

dation

dation (as I haue sayde) excepte we wold that our saluatiō should runne into decaye and destructiō. And to conclude, let vs note also that this doctryne is more then profytable, when it is well applyed for oure vsage. They whiche wolde we shoulde speake nothyng at al of the election of god, wyl saye. Oh what, it is not necessary. But suche persons neuer tasted of the goodnesse of god, nor of the hope whiche we oughte to haue: lyttle knowe they what it is, not to goo to our lorde Iesus Chryste. For if wee knowe not, that we be saued for that it hathe
Ephe.1. pleased god *to choose vs before the creation of the worlde, howe shoulde we knowe that, whyche Sayncte Paule here reherselethe
Ephe.2. vnto vs, whiche is, *that we be dedicated

dedicated to God, for to be made apte and disposed to lyue and dye in his seruice. Howe can we magnifie his holye name. howe can we confesse that oure saluation proceadeth of hym alone. & that he is the begynnynge. and that we haue not assysted him therin. well we maye saye it with oure tongue, but it shalbe hypocritically spoken, excepte we be resolued vpō this doctrin, as it is here set forth and declared. Let vs lerne therfore that this doctrine of the election of god, and by the whyche we be taughte that he hathe predestinated vs before the creation of the worlde, that this doctryne (I saye) *ought to be preached boldely and playnely in despite of all the world which wold withstand the same. And not only

1.Pet.2.

2.Tim.3

ly, that, but we knowe that it is an article more then profytable: for without that, wee cannot effectually apprehende the infinite goodnesse of oure god, untyll we be brought so far: for a man shall but shadowe alwais the mercies of god, if we haue not this sure pryncipie and grounde, that he
Ephe. 1. chose vs *before we were borne, or could otherwyse preuent him. And whyer thoughe men wolde say, we haue ben redemed by the bloudde of our lord Jesus Christ and that we were unworthye of his so gret mercy shewed vs, yet whoo is it (wyll they saye) that hath his parte and portion in suche redemption whiche god hath purchased in the person of his son but suche as wyl haue it, such as seeke after god, suche as doo subiecte

lecte them selues, suche as be not too stubburne, such as are of good inclynation and disposition, they whiche haue some good deuotiõ but when they shall meddle with the matter after such a sorte, and presume to be cauled vnto god & to his grace throughe any thyng procedynge of theym selues, or thyncke that they brought some gobet of their owne to part stake with god concernynge their saluation, *it weare as much as to obscure, yea to teare (as it were) in peces the grace of god, which is a sacrilege not to be born with and therfore haue I sayde, that the goodnesse of god shal neuer be knowen at the full as it oughte, vntyl suche tyme as the election be layde before vs, *testyfiynge that we are at this instante cau-

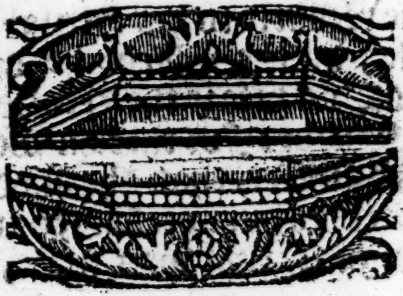
1.Co.4.

1 Pet.1.

led, because oure lorde wolde er-
tend his mercy towards vs, yea
before we were borne. This is
the some & scope which we haue
herein to consider. Trewe it is,
that this doctryne must be dyla-
ted more at large, which at this
instant we can not prosecute, and
therfore wyll we deferre it vntil
Psa. 95. after dyner. Nowe therfore *let
vs prostrate our selfes before the
face of our god, acknowledging
oure faultes, and beseche hym to
moue vs vnto a better felyng of
them, wherthroughe we may be
allured vnto a true repentaunce,
Ro. 6. *for the vtter subduing of al our
wycked affections, to the ende
Jo. 15. that as he hath *chosen vs from
Ezc. 34. the worlde, *he wolde so gather
vs together in him selfe, that we
Psal. 91 maye also abyde vnder *his pro-
tection

tection and gouernement, with-
drawynge vs * from all the 2 Cor.6.
fylthe and infections of
this worlde, to be
wholly dedi-
cated and
appoin-
ted
* for his honoure and 1. Ti. 2.
seruyce. &c.





¶But be partaker of the afflyctions of the gospel. through the power of god: who saued vs and cauled vs with an holy caulyng. Not accordynge to our
2.Tim.1 dedes, but accordyng to his owne purpose and grace: whiche grace was geuen to vs throughe Christ Jesus, before the worlde was. &c.

WE haue declared this mornynge accordinge to the texte of Saynct Paule, that to knowe effectually goddes fre grace concernynge our saluation, we must haue recourse to his eternal consayle, by the whiche he dydde
Ephe.1. *chose vs before the creation of the worlde: For therein we be-
Rom.11 holde and see, that *he hadde no
Ephe.2. respecte to oure persons, or to any dignitie that was in vs, nor

to

to any merytes that wee coulde
bryngе hym. And why? because
that yet we were born, we were
wrytten vp in his Regester, and Luc. 10.
he had alredye *accepted vs for Rom. 8.
his chyldren. Therefore let vs
lerne to attrybute the whole to
his mercy, acknowledginge and
testifienge, that on oure behalfe,
* wee coulde not reioyce of anye 1. Cor. 4.
thynge that was in vs, without
derogation of the honour due vn
to god. Trewe it is, that accor-
dynge to mannes *wycked na- Gene. 6.
ture, some will cauyll to darken
the grace of god: sayenge, that
thoughe god had chosen some be-
fore the creation of the world, he
dyd it accordynge to that which
he foresawe they shoulde dyffer
from thothers. Neuertheles the
scripture sheweth euidently, that

Mat. 25 *god staieth not vntyll they can
shewe them selues whether they
be worthye or not, when he cho-
seth theym: But the sophisters
think, they can obscure the grace
of god: in saienge, that thoughe
he regarded not the merites past
yet rekeneth he vppon the meri-
tes that are to come. For (saye
they) thoughe Jacob and Esau
Rom. 9. his brother *had doone no good
nor euyll, yet god dyd chose the
one, and reiected the other: So
Heb. 4. he foresawe (as *all thinges are
presente vnto hym) that Esau
wold be a wicked manne, a con-
temner of all: and that Jacob
wolde be suche one, as with the
tyme he declared hym selfe. In
this wise do suche personnes lay
theyr foundation: but these are
vaine imaginations, for they all
together

together belie S. Paule, *who Eph 1.2
proueth that God gaue noo re- 2.Tim.1
warde to oure workes when he
chose vs, in asmuch as that was
decreed and done before the crea-
tion of the worlde. And thoughe
the Auctoritie of S. Paul were
not of force, yet is the matter soo
euident, that they which thincke
to escape throughe suche shyftes,
shewe them selues very beastes,
and as men to farre ouer sene (I
saye) not onely in the vnderstan-
dinge of the scryptures, but also
to be voyde of al reasō. For if we
wold serche to finde out what is
in man, what shal we find there?
*Is not the whole masse of mā- Gen. 6.
kynde accursed? *What brought Isa. 51.
we out of oure mothers wombe,
but all iniquitie? *We differ not Eccle. 2.
at al then the one from the other

but that it pleased god to gather
Joh. 15. vnto hym selfe *those whom he
wolde. And therefore vseth S.
Paule that worde in an other
place of scripture, when he saith,
1. Cor. 4 that *men haue not wherof to re
ioyce, because none shalbe founde
to excell his neyghboure, but in
that wherin we are dyscerned of
god. Seynge then it is the pro-
pre office of God to discerne vs
from them whiche abyde in their
condemnation. Let vs acknow-
ledge, that all shoulde haue byn
Rom. 5. loste, *excepte the remedy hadde
come vnto vs by an other mea-
nes. So then after we haue con
Ephe. 1. fessed, that *god chose vs before
the worlde was made, it folow-
eth therof, that he then prepared
vs to receaue his grace, whiche
he powred into vs that whiche
was

was not there before: not that
he onely *chose vs to be inhery- Tit. 3.
tours of his kyngdome, but that
also immediatly he *marked vs, Rom. 8.
to thende we shoulde be iustifyed
and gouerned by his holi spirite.
This doctrine oughte to be so as-
sured and resolued vpon amonge
Christians, that if any despyse it
(as we se many at this presente
daye goo aboute to quenche and
extinguishe the trueth of god) we
oughte to acknowledge them to
*reppne or repugne agaynste the Act. 7.
holy ghost: yea to be as bulles
and madde beastes, which wold
vtterly set at naught all the ho-
ly scrypture. For in deede there
hath bin more honestie in the pa-
pystes then in them. For the do-
ctryne of the papystes in this be-
halfe is better, holyer, and farre

awaye more conformable to the holye scrypture, then is that of these wycked wretches, whiche this day go about lyke barkyng dogges and hoggs, that with theyr mussels wold wrote up al (as we maye see) to overthrowe and turne vp syde downe the election of god, whiche mennes impietie to farre passeth measure. Wherfore come of it what wyll, let vs stieke hard to the doctrine here declared. For seynge God had chosen vs *before the world had his course, let vs attribute the cause of our saluation to hys free goodnesse. We ought to confesse, that *we ar not adopted by him accordinge to oure demerytes: for we hadde nothyng, nor coulde bringe any thyng at all of oure owne vnto him. We muste ther=

Ephe. 1.

Ephe. 2.

therefore ascrybe the *cause and Ebre. 5.
ofspringe of oure saluation to remayne in hym alone, and theron to grounde oure selues, for other wise al that euer we shal builde, wyll runne to ruine. But yet we muste well note that which S. Paule here addethe: Fyrste the grace of Jesus Christ with the eternall counsayle of god his father. And then how he bryngeth vs to oure vocation: to the ende we myghte be assured of goddes goodnesse and good wyl *which Colo. 1.
had byn hyd from vs, excepte he had geuen vs a testimonie thereof. For the fyrst poynte then S. Paule sayth, that the grace whi che dependeth of the onely purpose of god and therein compryseed, is geuen vs in oure lord Jesus Christ. As though he wold

Rom. 5. ſaye: For as muche as *we de-
ſerue to be reiected and hated as
mortall ennemies of god, it was
Joh. 15. of neceſſitie, that *we ſhoulde be
graffed as it wer in Jeſus chriſt:
to thende that god might recog-
niſe and aduouche vs for his chil
dren. For when god reſpecteth
Pſal. 30 vs, * he can not but deteſt vs, for
that he findeth vs ful of pouerte,
full of ſynne, and as it were ſtuf-
fed vppe with all iniquitie. God
who is the ſouerayne Juſtyce,
Jſa. 59. *can not entre into any maner of
league or appointment with vs,
whiles he beholdeth our nature.
where as he then wold chose vs
before the creation of the world,
1. Ti. 2. it was of neceſſitie, *that Jeſus
Chriſte ſhoulde be there betwene
bothe: to thende we myght be e-
lected in his perſone, for he was
the

the wel be loued sonne: and whē
god coupleth vs vnto him, *then Ephe. 1.
are we acceptable in his syghte.
Let vs lerne then to be fully cer-
tified of the election of god, ther-
of to make oure profyte, and dy-
rectly to come to Jesus Chryste:
for he is the * true glasse, wher- 2. Co. 4.
in we may beholde oure election. Colo. 1.
If Jesus Christe be take away,
then remayneth God a iudge for
synners, at whose handes we can
not hope for fauour or good thing
but rather wait for al vēgeance.
His maiestie also wyl be alwais
terrible vnto vs *without Jesus Joh. 15.
Chryst. If any talke vnto vs of
his eternall purpose, we shall be
so astonyed, as thoughe he were
in full redinesse to cast vs downe
into hell. But when we shall ac-
knowledge, that *in Chryste re- John. 1.
steth al

steth all grace, then maye we assure oure selues, that god hathe loued vs, although we were not worthye therof. Let this serue for one speciall poynte, touchyng that wherof S. Paul here speaketh. Secondarely that he here speaketh not symplye of the election of god (for that could not sufficientely resolue vs, but rather bryng vs into a greater perplexitie of mynde) But S. Paul addeth the worde Vocation, by the which, god hath *manifested his counsayle, that before was vnknowne, and wherevnto we els coulde neuer aspyre. Howe shall we then knowe, that we are elected of god, to thende we myghte reioyse in hym, and glorye ouer the goodnesse whiche he hath reueled vnto vs? Some speake

2 Cor. 2.
1. Pet. 1.

of

of the election of god at auentures, leauyng the gospel, leauing all that god layeth before vs, to bryngе vs vnto hym selfe: yea al the meanes which he hath ordeined, and knoweth to be meete for vs to put in vre. But we may not so procede: For we must (*accordynge to S. Paules rule) couple the vocation with the eternal election. Nowe this worde (Vocation) signifyeth as muche as a caullynge. Trewe it is that the worde is taken out of the latine: yet such as understand no latine, ought to knowe what the worde importeth. Nowe then it is said, that we are cauled, which is the seconde worde. God then cauleth vs: But how? When it pleaseth hym *to certifie vs of oure election, whiche otherwise we shoulde

2. Tim. 1
Rom. 8.

1. Co. 2.

neuer

neuer haue attayned vnto. For
who euer entred into the councel
Isa. 40 of God? *as the prophete Isaie
Rom. 11. & S. Paule also dothe say. But
when it pleaseth god to communi-
cate hym selfe hyrste of all vnto
vs, then haue we that which sur-
mounteth all the reason of man.
For we haue a good witnes bea-
rar and a faythefull: that is to
Rom. 8. saye, *the holy ghoste, which lif-
1. Cor. 11 teth vs vp aboue the world, and
leadeth vs into the marueylous
secretes of god. wherfore we mai
not without great delyberation
speake of the election of god (as
to saye, that we are predestyna-
ted) neither maye we (to be well
assured of oure saluation) searche
in the ayre, or at all aduentures,
whether God accompteth vs of
the numbre of hys or not. What
then?

then: *we must loke vnto the gos- 2 Co. 4
pell whiche is opened and set be-
fore vs: for there doth god mani-
feste hym selfe to be oure father,
and that he hath *sealed vs, to 2 Cor. 1.
leade vs to the inherytaunce of
life. And this knowledge is a
seale of the holy ghost in our har-
tes, and a sure testimonye of oure
saluation, so farre as we receaue
hym by fayth. For the gospell is
preached to many, which nouer-
thelesse are reprobates: nay god
dothe vtter and declare, that he
hath cursed them, that they haue
no part nor portion in his kyng-
dome, because they do resyste the
gospel, and *refuse the grace that Rom. 2.
is offered vnto them. But when
we receaue in obedyence of fayth
the doctryne of god, and rest vpō
his promises, accepting the offer

whiche

Gala.4 which he hath made *to hold vs
Ephe. 1. for his chyldren, this (say I) is
2.Pet. 1 a trew *certificate of our electi-
on. yet haue we to note, that whē
we knowe this oure saluation
throughe this callynge, and that
god hath illumynated vs in the
faythe of his gospell, it is not to
admichylate the euerlastyng pre-
destination whiche weente before.
For at this daye, a man shall see
manye that wyll saye, who are
they whom god hath chosen, sa-
uynge the faythfull. I graunte.
But lyke beasts as they are they
make an euill consequence: that
is to saye, that faythe shoulde be
the cause of our saluation, yea the
fyrst cause. It is trewe in it self,
if they caule it the meane. For
Act. 15. the scrypture sayth, *that we be
Ephe. 2. saued throughe faythe: But we
must

must ascende higher. For if they attribute faythe to the free wyll of men, they wickedly blaspheme agaynst god, robbe god of his honour, & are in this behalfe worse then the papystes, as I haue alredye sayde. Wherfore we muste otherwyse talke of the matter, *so farre as the scrypture geueth vs leaue: that is to saye, when god geueth vs fayth, it lyeth not in oure power to receaue the gospel, but ashe disposeth it through his holy spyrite. For it suffyseth vs not to haue oure eares beaten at with the voyce of a man. It shall be but a sounde, whiche wil vanyshe awaye with the wynde, *excepte God worke inwardely, and speake vnto vs after a more secrete maner throughe his holy spirite. Note then, that frome

1. Pet. 4.

1. Cor. 2.

thence procedeth the fayth. But who is the cause? Why is faythe geuen to one sooner then to an o-
Act. 13. ther? * S. Luke hath declared, sayinge, that they whiche were ordeyned to saluation, beleued the sermon of Sayncte Paule. There were many hearers, and yet but some of them receued the promesse of saluation. But who were they? Suche as were ordeyned to saluation, saith saincte Luke. What nedeth longer disputation? And agayne Saynct Paule in the fyrst chapter to the
Ephe. 1. Ephesians treateth hereof so at lengthe, that the ennemyes of goddes predestination muste nedes be vtterly voide of sence, and that the deuyll hath torne theyr eyes in sondre, and be withoute
Gala. 3. vnderstandyng, Yea wholly *bewitched,

witched, when they se not more in a matter so euydent. For S. Paule sayth, that god hath cauled vs, and hath made vs partakars of greate treasures and infynite rychesse opteyned for vs through oure lord Jesus Christ. But howe? According (saith he) to that that he dyd choose vs before the creation of the worlde. Sayncte Paule intreatinge of fayth, bryngeth vs backe to his pryncipie, to leade vs hygher, to leade vs to the fyrste cause, and to the fountayne of oure saluation. This is that fre grace, wherof we haue so often made mentiō. When then we say, that we *are cauled to saluation, and assured thereof, in as muche as god hath geuen vs the faythe, there is yet a cause hygher to be consydered, Rom. 8.

that is, the election eternal. And who so wyl not ascende thyther, derogateth from god his honour seing he can not discerne betwene man and man, otherwise then by theyr merytes and dysposition that he seith in them. Thus must we then knytte together the sentences or wordes, which saincte Paule here reherseth, whiche is also to be seene throughoute the whole holy scrypture.

Nowe then to make a bryeke cōclusion: let vs take hede what ordre we oughte to obserue in serchyng out for our saluation. We may not begynne at this pointe, as to saye, are we elected or not.

Rom. 11. No, no, *For we shall neuer ascēde nor aproche so nere the coūsaile of god, but that we shall be

Pro. 25. *in daunger to be confounded an

hundreth

hundreth thousande tymes, and to be vtterly deprpued of all our senses. Howe shall we then proceade? *Let vs geue eare to that whiche is spoken vnto vs in the gospell, howe that god hath geuen vs the grace to receaue the promes whiche he offreth vs, knowynge that it standeth vs in as muche stede, as if he had opened his hearte and inrolled oure election in our consciences, Note therfore howe we muste be certifyed, *that god hath adopted vs for his chyldren, and that *the inheritaunce of the kyngdome of heauen is vnfaynedly oures: in that (I saye) that wee be cauled in Jesus Thryste. Howe shal we knowe it? Howe shal we be staied vpon the doctryne whiche god layeth before our eyes? We must

Hebr. 2.

Rom. 8.

1. Pet. 1.

 imme-

immediately (for the better magnifyenge of the grace of God)
Dan. 9. *acknowledge, that wee canne bringe nothyng on our part, but so to abase vs, withoute chalengynge so muche as one droppe of prayse towardes our selues, that
2. Tes. 2 wee acknowledge *god to haue cauled vs nowe to the gospel, ac-
Ephe. 1. cordyng to that he dyd *chose vs before the creation of the world. Nowe trewe it is, that this election of God is as it were cloose letters: yea to vs, for that it consisteth in it selfe, and in his owne nature. But therin may we rede because that god geueth a testy-
Rom. 8. mony vnto vs, *when he cauleth vs vnto hym selfe throughe the knowledge of the gospell, and throughe faythe. Then haue we
Deut. 17 therby *a double or copie geuen

vs

vs. For like as the Origynal or pryncipall Regester derogateth nothyng from the copie or instrumente whiche shall be redde, but is rather an approbation of the same: and none wyll searche out for the oryginall, when he hathe the copie autentique: *Euen soo muste we be assured of our election. For when god certifieth vs by his gospell, *that he accompteth vs for his chyldrē, they are letters autentique, signed *with the bloudde of oure lorde Jesus Chryst, and *sealed with his holy spyrite. When we haue that, haue we not suffyciently wherewith to be contented? Now then as I haue sayde, so farre wide is the election of god from contraryeng this poynte, that it rather ratifyeth and confyrmeth the te-

2 Pet. 1.

Rom. 8.

Hebr. 9.

2. Cor. 1.

stimonie whiche we haue in the
gospell. Not that we haue neede
to loke into the orygynall or re-
gester of god, as thoughe there
were some doubte. We haue the
instrumente which can not faile:
Rom. 9. what wolde we more? *Shall
it not be ouer great rashnes who
wyll demaund more? Who wyll
Rom. 10. ascende *vp aboue the clowdes,
when we haue the worde in our
Deu. 30. mouthe and in oure hearte *as
Moses saithe? Trewe it is, that
if we thoughte the instrumente
wer not taken out of the true Re
gester & Orygynall, then might
a man cal it in question or doubt.
But when the thynge is playne
and certayne, what wolde wee
more? So fareth it with vs, that
we nede no more to doubte, but
Luc. 10. that *god hath inrolled vs in the
numbre

numbre of his elect and children
*before the creatiō of the world. Ephe. 1.
*But he kepte the matter secrete Colo. 1.
vnto hym seilfe: Yet haue wee in
the meane time letters patentes
of oure saluation. *We haue an 2. Pet. 1.
instrumēt sure inough as I haue
declared alredye. But yet muste
we alwaies *resorte to oure lord Mat. 13.
Jesus Christe, when there is
question of oure election. For
*without hym (as I haue she- Jo. 10.
wed) we can not approche neere 14.
vnto god. And agayne, when we
shal speake of his decree, we shal
be astonyed as coulpable of deth.
But hauynge Jesus Christe for
oure guyde, * we maye boldelye Ro. 5. 8.
reioyce, knowyng howe that he
hath *dignitie and worthynesse Heb. 3.
inoughe in hym selfe, to make all Ap. 4. 5.
his membres acceptable to god

his father. It suffiseth, that we
Ephe.4 be *grafted in his body, and vni-
ted vnto hym. Nowe se ye, howe
we oughte to meditate this doc-
tryne, if we lyste to do therwith
oure profyte, accordynge to that
whiche is here declared vnto vs
2.Tim.1 by sayncte Paule, *Who saythe,
that this grace was geuen vs.
And how: before al tymes saith
he. We muste ascende aboue the
course of nature, when we wyll
go aboute to knowe howe we be
saued, and for what cause, and
whence it shuld procede. And far
der we muste vnderstande, that
god wold not leaue vs in suspēce
Mat.11. *nor yet wolde he hide his coun-
Joh.17. sayle frome vs, to bryngе vs in
doubte of oure saluation. But he
Ephe.1. hath *cauled vs to hym selfe: not
onely by preachyng of the gospel,
(for

(for that had not ben suffyciente)
but *he sealed in oure heartes 2.Cor.1.
the testymonie of his goodnesse
and fatherly loue. So then whē
we haue suche a certaynetie, let
vs fyrste of all *glorysie god, for Rom.15.
that he hath cauled vs throughe
his free mercye. And farder wee
muste staye oure selues vpon our
lorde Jesus Chryste, acknowle-
gynge, that he deceaued vs not
of oure expectation, when he cau
sed to be publyshed, that he *gaue Gala.1.
hym selfe to vs, testyfienge also
the same vnto vs *by the holye Rom.8.
ghoste. For fayth is to vs (as I
haue alredye sayde) an infallible
marke, that *god rekeneth vs for 1.Joh.3.
his chyldren, beynge conducted
thence to the eternall election.
And wherfore: God hath cauled
vs (saythe sayncte Paule in the
fyrste

Ephe. 1. syxte chapiter to the Ephesians) accoxding to that he foxechose vs He saythe not that god chose vs because we harde the gospel: but contrary wise he geueth faythe, whiche fox this speciall cause is
Rom 5. geuen vs, to declare, that *God reserued vs to saue vs when we were lofte and caste awaye in Adam. Farder we haue to note, that saincte Paule speaketh not here of others then the faythful. But some blocke heades ther be, whiche to blynde the eyes of the ignoxaunte and such as they are, wyll here cauyll, that the grace of saluation was geuen vs, because god had oxdeyned, that his sonne shuld be the redemer of mãkynde, and that the same was commen and indifferent vnto al. But saincte Paule hath so vttered

red his speche, that his doctryne can not with suche chyldishe glo-
ses be corrupted. For notably *he 2.Tim.1
sayde before, that god hath saued Tit.3.
vs. Is that referred indifferent-
ly to al without exception? *No, 1.Ti.4.
no: he speketh but of the faythe-
full. Cauled he all the worlde?
Some *were cauled by the prea- Ma.22.
chyng, but yet they shewed them Luc.14.
selues vnworthy of that saluati-
on whiche was offerid them and
therfore wer reproued. *Others Rom.1.
some god lefte in theyr incredulitie, who neuer hearde so muche as one worde of the gospel preached. So then sainct Paule doth specially adresse hym selfe to thē whom god had chosen and reserued to hym selfe.

And therfore let vs holde thys pryncyple, that the goodnesse of

god shall neuer be perfectely and
worthelye honoured as it deser-
Act 17. ueth, except we knowe that *god
Gala. 1. wolde vs not to abyde & remaine
in the commen destruction of the
worlde, wherein he hathe lefte
them whiche were like vnto vs,
and from whom we dyffered in
Ephe. 2. nothynge, *beynge of nature no
better then they were: But *such
Luc. 12. was his good wyl and pleasure.
Rom. 3 Wherfore * let all men stop their
mouthes herat, and no man pre
sume to attrybute any thynge to
hym selfe: geuynge in the meane
tyme god the prayse with open
Dani. 9. mouthe, *confessyng, that to him
we owe all that concerneth oure
saluation. This is the summe of
all that whiche wee haue to re-
teyne and kepe in memory. But
in the meane while, let vs note
well

well the other wordes whyche
S. Paule vseth here. Trewe it
is, that in effecte he vnderstan-
deth the same that we haue alre-
die declared, that the election of
God shoulde not profyte vs nor
come vnto vs, excepte we hadde
knowne it, whiche by meanes of
the gospell is made knowne vn-
to vs. For this cause *wold god Mat. 11.
haue that manyfested vnto vs,
*which he kept as it were secret Cols. 1.
to hym selfe before al times. But
(for the better expressynge of his
minde) he enterlaceth as it were
by the way, to declare, that *this Tit. 2.
grace was now reueled vnto vs.
And howe? In the apperyng of
oure Lorde Jesus Christe. He
sheweth, that we shal be to farre
vnkynde, vnlesse that herewith
we can be contented and at reste.
When

Erbe.5. When the sonne of God *geueth
Gala.1. hym selfe vnto vs, what can we
desyre more? Thoughe we could
mounte vp aboue the clowdes,
and coulde entre into the mooste
depe secretes of god, what shall
be the ende thereof? Is it not to
knowe, that we are his chyldrē
and heyres? That nowe is suffi-
cientlye manifested and declared
in Chryste Jesu, for it is sayde,
Joh.1. that *all they whiche beleue in
hym, shall enioye this priuilege,
to be made the chyldren of God.
Wee maye not therefore declyne
(the least thing that can be) from
Jesus Chryste, if we wyll be ful
certifyed of our election. Trewe
it is, that saynct Paule hath al-
ready declared, that we were ne-
Ephe.1. uer beloued nor chosē of god, *ex-
Colo.1. cept in the person of Jesus christ
his

his onely sonne. But he now maketh a more ample declaration, when he sayth, that Jesus christ after he appered, hathe *opened vnto vs the life which otherwise shuld haue ben vnknowne to vs. He hath presented vs the grace of god, *from the which we were otherwise farre of. He hath made vs so familiar with god, that we knowe what is his euerlastyng counsayle, without *serchyng aboue oure reache, that whiche is not laufull for vs to enquyre of. For when god wyll instructe vs by his owne propre mouthe, we maye not presume to wade so far as they whiche walke not vnder obedience: For it is a presumption to seke to know more thē god wyll permytte. But *when we walke soberly and with reuerēce

1. Joh. 1.
Ephe. 2.
Eccle. 3.
Rom. 12.
1. Pe.

vnder the obedience of our God,
geuinge audyence & receaue that
whiche he vttereth in holy scrip-
ture, as I haue alredy sayd, *the
Psal. 25. waye shall be made meete for vs
to wade throughe withall.
Marke then saincte Paule whi-
che sayth, that the sonne of God,
2. Tim. 1. *by his apperance in the world,
opened oure eyes, to the ende we
Mat. 25. shoulde knowe the grace *prepa-
red for vs before the begynnyng
of the worlde: As to be receaued
for chyldren of God, to be made
Ephe. 1. acceptable vnto hym, and *to be
2. Cor. 5. accompted as iuste, in such wise,
that we nede not to doubte, the
1. Pet. 1. *inheritaunce is made ready for
vs in the kyngedome of heauen.
n. 11. *Not that we haue it for any me
2. 2. rytes of ours, but for that Jesus
Chryst had the right title, wher-
of

of he hath made vs participante.

And where as it is here spoke of the appering of Jesus Christ, *we must referre that to the gospell, because sayncte Paule concludeth herewith that throughe the gospell he broughte lyfe and immortalitie to light. For howe appered Jesus Christ vnto vs? As he appereth euery daye. But yet saynct Paule wolde not darken those thynges that the scripture setteth forth for the assurãce of our saluation whiche is layde vppe in Jesus Christe. It is not sayde in one worde, that Jesus Christe is oure sauyoure, that he was sente as the lieutenaunte of god his father. No? no? It is sayde, that he was sente as the *mediatoure, which hath reconcyled vs by the sacrifyce of hys

1. Cor. 2.

Rom. 3.
Hebr. 9.

 death:

1.Pet.1. deathe: He was sent vs, *as the
lambe without spotte, to pourge
and make satisfaction for al our
dettes: He is oure pledge, to de-
Rom.5. lyuer vs *from the condempna-
tion of deathe, wherin we were:
1.Io.2. He is *our iustice, our aduocate,
which maketh intercession in our
Joh.14. name: * whiche wyll bryngе to
passe, that oure prayers shall be
heardе of god: which is the band
of concorde betwene god and vs:
which hath opteyned for vs, that
whiche apperteyned not vnto vs
by nature. For all these qualy-
ties must we attrybute to Jesus
Chryste, if we wyll effectuallye
knowe howe he appeared. For if
we shoulde but symplye take the
gospell, and not haue regarde to
the substance therein conteyned:
that were inoughe to ouerthrow
all

all, and in effect, we should make of Jesus Christe but as it were a shadowe. For if we saye, that Jesus Christe hath appeared to be oure sauiour, without mention makynge of that whiche he suffered for our saluation, and declare not howe we haue ben *reconcyled into the fauoure of god his father throughe and by hys meanes: that we*haue ben clensed from our filthynes and spots: that we haue ben redemed *from the oblygation of euerlastynge death. If we haue not that with all, what auayleth it? If wee knowe not * that Jesus Christe is oure aduocate, and that he caryeth our prayers whē we praie to god, to thende we shoulde not be repulsed, what shal become of vs? What trust were there to cal

Rom.5.

Heb.9.

Colo.2.

Heb.7.9.

 vpon

vpon the name of god, whiche is
Pro.18. *the fortresse of saluation, as the
scripture sayth. Let vs note wel
then, that sayncte Paule saythe
Hebr.9. that Jesus Christ hath *appea-
red, that he meaneth chiefly, that
he hathe accomplished all thyn-
ges that were requisite for the
redemption of mankinde. But by
the waye he settethe forthe the
1.Cor.15. *vertue of this bryghtnesse whi-
che hath appeared vnto vs in his
resurrection: to thende we shulde
be partakers of soo great a bene-
fite, and so to enioye the same.
Nowe if the gospell were taken
awaye, what coulde the bytter
deathe whiche the sonne of God
suffered, and his rysynge againe
on the thyrde daye, auayle vs.
All shulde be vnprofytable vnto
1.Co.4.15 vs.* The gospell then puttethe
Ephe.3.

vs

vs in possession of those rychesse, whiche Jesus Christe hath opteyned and procured for vs. Agayne, *thoughe he be nowe absente in body, and is not here in this earth conuersaunt with vs, let vs thynke oure state therfore neuer a whit the worse. For *he hath not so withdrawne him selfe that we shoulde seeke hym, and not fynde hym. For the Sonne whiche shyneth, doth not so clerely gyue lyghte to the worlde, as *Jesus Christe doth manyfestly shewe hym selfe to theym whiche haue the eyes of fayth to beholde him, when the gospel is preched. And that is the reason wherfore saynct Paule (besides this word appearynge) saythe, that Jesus hath brought to lyght that lyfe, yea the lyfe euerlastyng. But to

Colo. 3.

Mat. 28

Jo. 14.

the ende we may fynde in the very wordes of sayncte Paule, all that I haue sayde, let vs marke well and followe that whiche is conteyned in this place of scrypture. He saythe, that the sonne of
Deb. 2. god hath *destroyed deathe: but howe destroyed he it? If he had not offered the euerlastyng sacri-
Rom. 5. fice for the *appeasynge of godds wrathe: If he had not descended
Eph. 4. *downe to the loweste place, to drawe vs out from thence: If he
Gala. 3. had not taken *our curse vpō him for the dyschargynge of vs, and
Act. 15. had not taken away *the burthen vnder the whiche we beganne to syncke. What had it byn? Shuld deathe haue ben destroyed? No: death had had the dominion ouer vs, deathe had raygned immediately ouer vs. And truely if euery one

ry one of vs wold enter into vnto
selfe, we shal fynde, that *we are Ebre. 2.
of nature the slaues of Sathan,
who is the prince of deth. Thus
had we ben shut vp in this myse-
rable bondage, excepte *that god Ose. 13.
had destroyed the deuil, syn, and
deathe. And that is doone: But
howe? In that that through the
bloud of our lorde Jesus Chryst,
*he hath blotted out all our spot- Colo. 2.
tes. Nowe thoughe we be poore
synners, and in daunger of the
iudgemente of god, yet can *not Rom. 8.
synne hurte vs: because the sting
where the poison lay, is so thrust
away, *that it can not prick vs, 1. Cor. 15.
for nowe hath Chryst the vycto-
rye: for he suffered not in vayne,
the sheddynge of his bloudde fell
not on the earthe, nor at all ad-
uentures: but it hath ben a laua-

tory wherwith we haue ben sprikeled by the holy ghost, as sainct
1. Pet. 1. Peter hath declared. Soo then we see well, that sayncte Paule intreatyng of the gospell, wherin Jesus Chryste hath appeared, and dayly dothe appeare vnto vs putteth not in forgetfulnesse hys deathe and passion, nor any thing elles apperteynyng to the saluation of mankynde. We must therfore note these two thynges: that is, that in the personne of Jesus
Rom. 8. Chryste *we haue (all the sorte of vs) that which we can desire. We haue a ful & an assured truste of the goodnesse of god, and of the loue whiche he bare vnto vs: And howe? Se we not, how our
Isa. 59. *synnes haue separated vs from god, and that they are the cause of continual warre and enmitie?

But

But *we haue the attonemente in oure lorde Jesus Christe: for *he hath shed his bloud to washe vs from all oure fylthynesse. He hath offered a sacrifyce, by the whiche God is at one wyth vs: *He hathe payed al oure dettes: To be shorte, he hath *adnychylated the curse, to the ende wee shoulde be blessed of god. And farther, he hath *vanquysed death, and triumphed ouer her, to the ende we might be deliuered from the tyranny whiche was in readynesse, wholly to swalowe vs vp: he hath strength to surmoūt all. By this then we see all the thinges which apperteine to our saluation, to haue ben *accomplished in oure Jesus Christe, and that there throughe we enter into the possession of al his goodes.

Rom 5
Heb. 9.
Psa. 68.
Gala. 3.
Heb. 2.
Colo. 2.

Let

Let vs note, that dayely he appeareth vnto vs through his gospel. Trewe it is, that *he dwelleth in his heauenly glorye: we shall not se him here in this earth visiblye, but *yet wyll he not be farre of from vs, neyther neede we make longe compases to seke hym. Lette vs open the eyes of faythe, and we shall se hym manyfestynge hym selfe vnto vs.

Phil. 2.

Mat. 28

Thus haue we learned out of the terte of saynct Paule, al that which I haue touched. And therfore let vs lerne, not to seperate that whiche the holy ghost hath conioyned. Furthermore let vs note, that saynete Paule here by the waye of comparyson, wolde amplifie the grace whiche God hath shewed to the world sithens the commynge of our lord Jesus

Christ.

Chryst. As though he wold say, that *the aunciente fathers had not this aduantage, for that Jesus Chryste appeared not vnto theym as vnto vs. Trewe it is, *they had the same fayth, and the inherytance of heauen was commen to them as vnto vs, in that god reueled vnto them his grace, as wel as vnto vs, but not ī such measure. For *they sawe Chryst afarre of, and as it were in a shadowe, as sayncte Paule saythe, vnder the fygures of the lawe. There was the vaile of the temple, which was so stretched forth that *the Jewes coulde not approche to the materyall sayncturye. But now that the vaile of the temple is broken, we maye approche to the maiestie of oure god. We come vnto heauen with

Luke.10

1.Co.10.

Heb.11.

2.Cor.3.

full pryuylege, and then immediately we haue the lyuely ymage of god, wherein dwelleth all the perfection of glorye. To be short:
Colo. 2. *we haue the body, where as the fathers had but the shadowe onely, as sayncte Paule speaketh to the Colossians. Nowe then wee are therby warned, that if the fathers of olde had suche constan-
Heb. 11. cie and inuyncible zeale, to *endure and abyde in the afflyctions of the sonne of god, beynge as yet not reueled to the worlde as at this daye, shall we not be of to fainte a courage, if we be not inflamed with a more feruēt zeale. The aunciente fathers dyd fully resolue them selues, to beare the afflyctions of Jesus Christ, as it is sayde in the eleuenth chapyter to the Hebrewes. For it is not

sayde,

sayde, that Moises bare the re-
buke of Abrahaam his father, but
of Jesus Christ. Note then that
the auncient fathers, althoughe
*they lyued vnder the darke sha- 1.Co.10.
dowes of the lawe, yet presented
they themselues vnto god in sa-
crifice, to *endure with much pa Heb.11.
cience the afflyctions of Christe.
But nowe *that Christe is ry- 1.Co.15
sen agayne from the deadde, and
hath made open this life vnto vs
what shall be sayd of vs, if we be
so delycate, that we can not beare
the afflyctions of the gospel? Are
we not worthy to be rased out of
the Regester of god, and not to
be auowed of hym. And therfore
let vs loke vnto it: for *we ought Heb.12.
to be soo encouraged with suche
constancie of faythe, as to endure
for the name of Jesus Christe,
what

what so euer pleaseth god to laye
vpon vs, seyng that lyfe is made
manyfeste before oure eyes, and
Luk. 10. that we haue a *better and more
familiar knowledge therof, then
had the auncyente fathers. Wher
of the Apostle in his Epystle to
Heb. 11. the Hebrues speakethe, *where
we reade that the auncyente fa-
thers neuer shronke, but had su-
che a marueilous constãcie, that
the hearyng therof were inough
to astonyshe vs. For wee knowe
howe they were tormented by ti-
rantes and ennemyes of the tru-
the, and yet constantely suffered
the same. The state of the church
is at this present daie no harder,
nor more troblesome, thẽ it was
than. And seynge it so is, shal we
make it more strange, to followe
after Christe Jesus, who hathe
shewed

shewed vs the waye. But to the ende we be not to fearefull nor ouer cold, let vs marke wel howe *he saythe, that Jesus Christe hath made manyfest the life and immortalytie throughe the gospell, for that that as often as the grace of god is preched vnto vs, it is as much as if the kyngdom of heauen were opened vnto vs, as if god stretched forth his hãd and certyfyed vs, that the life is at hande, and that he wyl participate vnto vs of his heauenly inheritaunce. For that is spoken vnto vs, to the ende that vntyll we haue sene Jesus Christe lyftynge vs vp with hym, and bringyng vs vnto a lyfe certayne, we shoulde contente our selues with this present lyfe. We wold gladly remayne here in this worlde, 2. Tim. 1

Hebr. 9. *but by force must we be drawen
hence. But when we shal behold
the lyfe whiche our lorde Jesus
Christ hath opteyned for vs, we
Phil. 3. *shall sette but lyttle by all that
myghte reteyne vs here, consy-
deryng we haue to ascende vp to
heauen. Soo then let vs not be
wyllyngely blynde, when Jesus
Christe setteth dayly before our
eyes the lyfe and immortalytie,
whiche we haue spoken of. But
let vs note wel, that when sainct
Paule speaketh of the lyfe, and
addeth the worde immortalitie,
that it betokeneth as muche, as
if he sayde: We entre euen nowe
into the kyngedome of god tho-
roughe faythe. For thoughe we
1. Pet. 2 be as *straungers here in thys
earthe, and that it seemeth there
is but deathe and maledyction in
vs

vs, yet wyll the lyke and grace,
wherof we are made partakers
throughe our lord Jesus Christ,
bryngе forthe his fruyte in hys
conuenient tyme: that is to say,
when he shall be *sent agayne of Mat. 25
god his Father, to shewe vs the
effect of such thinges as are day-
ly preached vnto vs, and which
haue ben accomplished in his per
son, when he was clothed wyth
oure nature.

Nowe to ende, lette vs *pro- Psal. 95
strate oure selues before the face
of our good God, acknowlegyng
our faultes, desyryng him that it
wolde please hym, so to cause vs
*feele our pouerties, that we ne- Mat. 5.
uer be so presumptuouse, as *to Dan. 9.
attrybute any glorye vnto oure
selues: but that we *acknowe- Gen. 18.
ledge oure selues, to be stinking

and detestable in oure nature be-
fore hym, to the ende we maye
searche the whole cause of our sal
uation in his purpose and in that
counsayle whiche hath ben reue-
Colo. 1. led, through the *knoweledge of
the grace by hym opteined, when
he cauled vs to his gospell: And
that also he wolde vouchesafe to
graunt vs this benefite, that we
maye adresse oure selues to oure
lorde Jesus Christ, and wholly
to stay and reste our selues vpon
hym and the redemption whiche
he purchased for vs: to the ende
we maye be auowed for the chil-
drē of god, to be made partakers
of the inherytaunce of lyfe, after
we haue fought in this worlde.
And for as muche as it pleaseth
hym, that we should be assaulted
of Sathan and of so many enne-
mies,

mies, as wel domestical as stran
gers, *That he wolde geue vs 1.Co.10.
power to wichstand their assaul- Eph. 6.
tes: so as we be neuer left of him
vntyll we haue ended our course.
And that we be come to that rest,
vnto the whiche we are day
lye conducted. And that
this Grace be not
onely shewed
vnto vs,
but to all people and
nations of the
earthe. &c.

Imprynted at London by
VVyllyam Séres dvvel-
ling at the vvest ende
of Paules churche
at the sygne
of the hedgehogge.